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The Churches of Christ in America

AND

International Peace

Presented by

Rev. CHARLES S. MACFARLAND, Ph.D.

Secretary of the

Federal Council of the Churches of Christ in America

AT THE

CHURCH PEACE CONFERENCE

Constance, Germany

August 2, 1914

Printed by

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The Federal Council of the Churches of Christ in America

The Federal Council of the Churches of Christ in America is an officially constituted federation of thirty evangelical denominations. It includes 138,000 churches, with 17,000,000 church members.

CONSTITUENCY

Its constituent bodies are as follows:

- The Baptist Churches, North
- The National Baptist Convention (colored)
- The Free Baptist Churches
- The Christian Church
- The Congregational Churches
- The Disciples of Christ
- The Friends
- The German Evangelical Synod
- The Evangelical Association
- The Evangelical Lutheran Church, General Synod
- The Mennonite Church
- The Methodist Episcopal Church
- The Methodist Episcopal Church, South
- The African M. E. Church
- The African M. E. Zion Church
- The Colored M. E. Church in America
- The Methodist Protestant Church
- The Moravian Church
- The Presbyterian Church in the U. S. A.
- The Presbyterian Church in the U. S. (South)
- The Protestant Episcopal Church (Commissions on Christian Unity and Social Service)
- The Reformed Church in America
- The Reformed Church in U. S.
- The Reformed Episcopal Church
- The Reformed Presbyterian Church, General Synod

The Seventh Day Baptist Church
The United Brethren Church
The United Evangelical Church
The United Presbyterian Church
The Welsh Presbyterian Church

The preamble to the Constitution reads as follows: "In the providence of God, the time has come when it seems fitting more fully to manifest the essential oneness of the Christian Churches of America, in Jesus Christ as their Divine Lord and Saviour, and to promote the spirit of fellowship, service and co-operation among them."

ORGANIZATION

The Federal Council meets quadrennially and consists of about four hundred qualified delegates officially elected by the various denominational assemblies or other constituted authorities.

Its Executive Committee consists of about ninety of these delegates and acts for the Council during the Quadrennium between its sessions, holding annual meetings.

The Executive Committee has an Administrative Committee, holding regular monthly meetings, which acts for the Executive Committee between its sessions.

The national office and its executives, under the Administrative Committee, carry on the continuous work of the Council.

INTERNATIONAL PEACE AS ONE OF THE OBJECTIVES

At the preliminary Council in New York in 1905, at which the objects of the proposed federation were set forth, Hon. Chief Justice David J. Brewer struck the note of International Peace in these words:

"The longing of humanity has been for peace on earth. That was the song of the angels at Bethlehem, and the more that song stirs the hearts of men the nearer will be the glad day. This nation, where the people rule, should ever be strong for peace, for the burden and curse of war rest upon them. The united voice of the Christian Church of America, the united effort of all denominations, would compel the government to take a higher position. Do not turn the peace movement over to the Quakers alone. Let us all catch the sweet echoes of Bethlehem's song, and, as one, affirm that the time has come when the sword shall be turned into the ploughshare and the spear into the pruning hook. Our country

in many respects has a noble record. The grand declaration of Secretary Hay that American diplomacy is founded on the Golden Rule lifted this nation into a higher position as a world power than the victories at Manilla and Santiago de Cuba. The great triumphal peace between Russia and Japan was largely due to our chief executive. Yet, notwithstanding all this, we cannot be oblivious to the fact that there is much itching for more and larger battleships, and the 'pride, pomp and circumstance of glorious war' still make a large appeal to many. We love the power that is material. As against the war spirit I invoke the spirit of the Master. As against the call for battleships I invoke the action of a united Church, and I am sure that a Federation of all the Churches will soon make it plain that as for this nation there must be no longer war nor a getting ready for war."

At the final organization in Philadelphia in 1908 a Committee on International Relations, of which the Hon. Henry Wade Rogers was the chairman, presented a report which was unanimously adopted as follows:

INTERNATIONAL RELATIONS

"It is the mission of the Church to extend the Kingdom of God upon the earth, and to maintain the righteousness that exalteth a nation. The morality that ought to govern the conduct of nations is not different from the morality that ought to govern the conduct of individuals. That there are two codes of morality, one for public and the other for private life, one for nations and another for individuals, is a sentiment so utterly false and contrary to Christianity, that it must always receive the indignant denial of the Churches.

"In recent years a most hopeful and inspiring movement has been under way in many different parts of the world. If successful, as no doubt in the end it will be, International Law will be administered by an International Court and nations, no more than individuals, will be permitted to settle their disputes by force. When that day comes International Law will be more in harmony than it now is with the spirit and teachings of our Lord Jesus Christ, by Whom were all the things in heaven and earth created, thrones, dominions, principalities and powers.

"The time has certainly come when the Christian Churches throughout the length and breadth of Christendom should pronounce anathema upon the heresy of war.

"If nations are to abolish war then some substitute for war must be found by which states can settle those international differences which cannot be adjusted through the channels of diplomacy. There is but one substitute for war and that is the doctrine of arbitration.

"The problem is a perplexing one. Nations feel compelled to increase their armaments because their neighbors are augmenting theirs and they want to be prepared for emergencies.

"The one practical course which seems open to the friends of peace is to make increased efforts to create a public sentiment throughout the world in condemnation of the existing conditions as to armaments and of the vast and burdensome expenditures which these conditions involve. The movement for a limitation of armaments must go on, and a way must be found by which the nations can reach some agreement upon the subject.

"Metternich thought the question of disarmament should be regarded from a moral and material point of view, and he regarded the moral point as granted. The Churches must take it for granted too. They cannot acquiesce without protest in the ever-increasing expenditures for armaments and excuse their silence in a temper of futile fatalism without confessing themselves enemies of progress and reform and unfaithful followers of the Prince of Peace.

"And while the Churches are particularly interested from a moral point of view in the question of the limitation of armaments, they cannot be uninterested in it from a material point of view. Regarding the matter purely in its material aspects these vast expenditures constitute a gigantic evil, exhausting as they do the resources of nations and imposing enormous debts which retard the true development of States. The annual expenditures for armaments, of the civilized nations of the world, is now estimated to be somewhere between £400,000,000 and £500,000,000. The cost of a single first-class battleship is about ten million dollars. To maintain and navigate it costs per year nearly a million dollars more. The cost of a single coast defense gun, capable of sinking a ship at a distance of twelve or fifteen miles is not less than seventy thousand dollars, and the cost of firing it is about one thousand dollars, and its life is said to be limited to less than a hundred discharges, when it has to be for the most part reconstructed.

"But the practical question for this body is what can the Churches do to aid the movement for the abolition of war? In answering that question it is necessary to remember that the world is governed by public opinion. Those who manage affairs of government do not lead public opinion. They follow and obey it. In no country is public opinion so powerful as in the United States. And the public opinion of this country will exert more influence, probably, than that of any other one country, in shaping the opinions of this century and therefore the conduct of the nations of the world. Every great reform is to be worked out by educating public opinion. The answer to the question we have propounded is simple. Let the Churches educate public opinion. The greatest moral influence in the country should be the pulpit. The abolition of war, like slavery, and polygamy, and intemperance, is a great moral question. It is not a question to be left solely to Peace Societies, to Chambers of Commerce, and to Peace Conferences. The Churches should exert their influence through the pulpit and through the religious press to awaken the public conscience and create a universal demand for the abolition of war, for a limitation of armaments, and for an International Court of Arbitral Justice. The responsibility rests upon the pew as well as upon the pulpit. Every Church member in his place must do his part in the great work. He should be an agent in creat-

ing in his own particular sphere of influence a right public opinion on this subject. The Churches may well adopt the practice now observed in Great Britain and in some parts of Continental Europe and observe the Sunday before Christmas as Peace Sunday, and thereby inculcate the great lessons of peace on earth and good will to men.

"In considering what may be done to aid the cause of peace mention must be made of the service which can be rendered through the great societies of young people which many of the denominations have established for the purpose of training the young men and women in the way of duty and of Christian service, and with the view of making them loyal and efficient members of the Church of Christ. If the Churches are to labor more earnestly for peace these young people's societies should do the same. They may become among the most powerful agencies in existence for the development of the movement for the abolition of war, and through them the youth of the nation may be trained in a better understanding of the general interests of humanity and in a more correct conception of the relations of the nations to each other. Connected with the Churches represented in this Council are the Young People's Society of Christian Endeavor, the Epworth League, the Baptist Young People's Union of America, the United Society of Free Baptist Young People, the Luther League of America, the Brotherhood of St. Andrew, the Brotherhood of Andrew and Philip, and the Young People's Christian Union of the Church of the United Brethren in Christ. The Young People's Society of Christian Endeavor has its societies in Canada, Australia, Great Britain, China, India and Japan, as well as in all missionary lands.

"These organizations may well be advised that the Churches desire their co-operation in bringing about the abolition of war and in securing the settlement of international differences through arbitration. Their attention may well be directed to the desirability of recognizing the 18th of May as a Peace Day. That day, as the anniversary of the opening of the Hague Conference, is coming to be recognized in this country and in Europe. It is observed by the Chautauqua Circles all over the land. In 1907 it was observed in the schools of ten States on the recommendation of the Superintendents of Public Instruction. Its observance has been recommended by the National Commissioner of Education. The president of the National Educational Association in 1907 made a like recommendation in his annual address. The reasons which justify the observance of the day by the schools apply with equal force and, perhaps, with greater force to its observance by the Young People's Societies.

"It is also desirable that the attention of the Young Men's Christian Associations should be directed to the importance of this subject and their co-operation enlisted in the movement. There are about eight thousand of these associations in the world, of which about two thousand are in this country, with a membership of about five hundred thousand. These associations have an International Committee with headquarters in New York. There is also a World's Committee with headquarters in Geneva, Switzerland. The latter committee is composed of members representing America, Australia, Austria-Hungary, Belgium, Denmark, Great Britain, France,

Germany, Italy, Netherlands, Norway, Portugal, Russia, Spain, South Africa, Sweden, Switzerland, Japan, and India. These associations should be requested in all countries in which they exist to recognize Hague Day and at other times and in such manner as they may determine to emphasize among their members the wrongfulness and folly of war and the rightfulness and wisdom of International Arbitration."

We recommend the adoption of the following resolution:

"RESOLVED, That the Federal Council of the Churches of Christ in America, assembled in the City of Philadelphia and representing more than seventeen millions of communicants in the Evangelical Churches of America, makes the following declarations:

"1. It declares its conviction that war is evil and that Christian nations should determine by obligatory arbitration the international differences which cannot be settled by diplomacy. For Christian States in the Twentieth Century to refuse to arbitrate and to insist on war will be to bring reproach on the Christian name.

"2. It favors the creation of the International Court of Arbitral Justice proposed by the Second Hague Conference, and hopes that the Government of the United States will promote its establishment and that at the earliest possible day.

"3. It is opposed to increase of armaments and deplores the failure of the Hague Conferences to come to an agreement upon this all-important subject.

"4. It has learned with much satisfaction that the Government of the United States has recently entered into treaties of arbitration with some of the nations and it trusts that without unnecessary delay other treaties of arbitration may be made with other States. It regrets that it seemed to the contracting powers to be desirable to limit the existence of these treaties to five years and to restrict the subjects to be arbitrated to the somewhat narrow limits which the treaties define."

We also recommend the adoption of the following resolution:

"RESOLVED, That the Federal Council of the Churches of Christ in America makes the following recommendation to the Evangelical Churches of America represented in this body:

"That the Churches throughout the United States, adopting the recommendation originally made by the British Peace Society to the Churches of Great Britain, observe in each year the Sunday before Christmas as Peace Sunday."

"And that the above action is taken in the hope that in all the world Christian Churches of whatever name will observe the same day as Peace Sunday."

We also recommend the adoption of the following resolution:

"RESOLVED, That the Federal Council of the Churches of Christ in America recommend to the various societies of young people connected with the Evangelical denominations represented in this body that they in each year recognize as Hague Day the 18th of May, and have on that day in all their chapters as far as possible a consideration of the subject of peace."

RELATIONS WITH THE CHURCHES IN EUROPE

In the summer of 1911 I was commissioned by the Federal Council to confer with representatives of the Councils of Churches in the British and German Empires, holding several conferences with Mr. J. Allen Baker, M.P., in London; Dr. F. A. Spiecker and Herr Licentiate F. Siegmund-Schultze in Berlin; with Rev. F. B. Meyer, Honorary Secretary of the Free Church Council of Great Britain; and other representatives of the churches in Europe.

One of the plans considered was the one which we more than fulfill here in Constance, that of a Conference of the Churches of Europe and America.

THE FEDERAL COUNCIL COMMISSION ON PEACE AND ARBITRATION

The work of the Federal Council is largely carried on through commissions, and in 1911 a special commission was appointed on International Peace and Arbitration.

At the Second Quadrennial Council this Commission reported as follows, its recommendations all being adopted unanimously:

REPORT OF THE COMMISSION ON PEACE AND ARBITRATION IN 1912

THE CHURCH AND THE NEW INTERNATIONALISM

The Federal Council has, from its inception, evinced great sympathy with the rapidly growing movement for the substitution of judicial methods for war in the settlement of disputes between nations. At its national gathering it has passed strong resolutions, and in times of crisis its executive committee has both passed resolutions and used its influence at Washington in favor of international peace. The Council has recognized from the beginning that a religion which teaches that all men have the same Father and are therefore of one blood is impelled to protest unceasingly against an institution which in almost every instance contradicts this fundamental teaching of the gospel. It has also recognized and emphasized from the beginning that membership in the Kingdom of Christ bound men together in the strongest unity of all, and that war among Christians was a violation of this unity and destructive of the very Kingdom to which they belonged. In war, men are tearing down the home of their own souls.

Believing, then, that war, as a means of settlement of international disputes is anti-Christian in its very nature, the Federal Council has always insisted that leadership in the cause of international arbitration should be

assumed by the churches. It has saved the churches of America from the imputation so frequently cast upon the European churches, that in the face of the most horrible atrocities it has been silent. It has saved the churches of America from the taunt so frequently heard in Europe, and recently echoed by Lord Balfour: "On trifles the Church is eloquent, but on great moral issues she says nothing." It has prevented the question being asked in America that has recently been asked throughout Germany. When, two years ago, rumors of war between France and Germany and England and Germany reached that stage that one uncautious or unwise move would have plunged these nations into catastrophic battle, an hundred thousand members of the Social Democratic party—mostly workingmen—met in the great square in Berlin and emphatically protested not only against war, but against war talk. Immediately all over Europe arose the question: "Splendid, but where were the churches?" The Federal Council has always been first in America to speak, and it has left no room for such scornful words to be heard in our great land.

APPOINTMENT OF THE COMMISSION

Believing as it did, that the Church should lead in the movement for bringing nations under the same great Christian principles that govern the relations of individuals in the Kingdom of Christ; believing that there cannot be a double standard of ethics in the Republic of God, one for men and another for groups of men, and believing that the peace movement had assumed a place of chief importance in the great reform movements of the day, the officers had for some time been preparing for the organizing of a permanent Commission on Peace and Arbitration, modelled on the successful Commission on the Church and Social Service. When the President of the United States submitted practically unlimited treaties of arbitration with Great Britain and France to the United States, the opportune time came to create this Commission. On October 17, 1911, it was appointed with the following members:

Rev. Junius B. Remensnyder, D.D., Chairman; Hon. Samuel B. Capen, LL.D.; James M. Farrar, D.D.; Rt. Rev. David H. Greer, D.D.; Bishop Edwin H. Hughes, D.D.; Charles E. Jefferson, D.D.; J. H. Jowett, D.D.; Chancellor J. H. Kirkland, LL.D.; Bishop W. R. Lambuth, D.D.; Hon. William M. Lanning; Rev. Frederick Lynch, D.D.; Rev. G. A. Miller; Mr. Frank Morrison; Mr. John A. Patten; Hon. Henry Kirke Porter, M.C.; Bishop William A. Quayle, D.D.; Henry Wade Rogers, LL.D.; Rev. L. E. Sellers; Mr. L. H. Severance; Albert K. Smiley, LL.D.; Benjamin F. Trueblood, LL.D.; Bishop Alexander Walters, D.D.; Mr. James Wood.

These members constitute the Commission at the present time, with the exception of Judge Lanning, whose death we record with sorrow and whose service would have added greatly to the effectiveness of the Commission.

They were duly appointed by the President of the Council, Bishop Hendrix, upon recommendation of the Executive Committee, to serve until this Quadrennial Council could take action appointing such a body as one of the permanent Commissions of the Council.

These men responded heartily to the call for immediate work, and in co-operation with the agencies of the Carnegie Endowment for International Peace, soon succeeded in reaching every church in the United States with resolutions and with appeals to the United States Senate. That half of that conservative body was persuaded to take the radical step of voting for an unqualified treaty was largely due, we have reasons to believe, to the work of this Commission. There is no doubt that had it not been for political jealousies, and the active opposition of Mr. Roosevelt to unlimited treaties, the treaties would have been ratified by a large majority, instead of having been emasculated because of one deciding vote. Of one thing we are sure, the churches of the United States desired the treaties. They flooded Congress with petitions and personal letters.

The treaties were not ratified, but the special work of the Commission has secured great and permanent results. It has awakened thousands of ministers of all denominations to the importance of the Peace Movement. The Commission secured thousands of sermons on arbitration, and the establishment of a permanent Supreme Court of Nations. Mrs. Elmer Black, of her own initiative, and at her own personal expense, secured several thousand sermons at the same time on her "Unity Sunday." The New York Peace Society also addressed all the churches. With both Mrs. Black and the New York Peace Society, the Commission worked in heartiest and active co-operation. It is increasingly evident to the Commission, from its correspondence and from reports in the press, that because of these efforts the clergy of the land have been aroused to a lasting interest in international good-will.

ORGANIZATION AND DEVELOPMENT

Immediately following this, at a meeting of the Commission called May 13, 1912, by the National Officers of the Federal Council, the Council's Secretary, Dr. Macfarland, made the announcement that Mrs. Black had expressed great pleasure with the work done under purely voluntary organization, and that through Mr. Lynch of the Commission, she offered \$5,000 for its work, with the understanding that it should organize for effective service.

A tentative Committee of Direction, consisting of Chairman Remensnyder, Dr. Henry M. Sanders, Dr. R. D. Lord and Secretary Macfarland, was elected to proceed with immediate development. The entire proceedings were unanimously approved by a referendum vote of the Commission.

Secretary Lynch was the immediate and unanimous choice of the Commission to develop a work in which he has already had such conspicuous success. His recent book, "*The Peace Problem*," was having a wide sale and large use as a book of instruction in classes. Dr. Lynch, following his graduation at Yale University and its Divinity School, was a successful pastor and preacher, and while in the pastorate in New York City, was identified with many National and International Movements, especially with those for the furtherance of International Peace. He was a delegate to the International Peace Congress at Munich in 1908 and to the International Peace Congress at London in 1909, and represented the

New York Peace Society at the Second Hague Conference. He has also been a delegate to all the National Peace Conferences in the United States.

He is President of the American-Scandinavian Foundation, a Director of the New York Peace Society, and is also upon the directorate of many other important movements for social uplift.

As associate editor of the *Christian Work and Evangelist*, and as a wide contributor to other papers and magazines, he had, as editor and author, established himself in a leading place in the Peace Movement, and his appointment received universal assent.

The resources of the Commission, as fast as secured, are being used in securing the services of the Secretary and assistants and for the distribution of literature, and the placing of editorials and suggestive news in the religious papers of the land, securing addresses in churches and in correspondence. Copies of Mrs. Black's brochure "*Civilize the Nations*" have been judiciously distributed, and Mr. Carnegie has, of his own action, bought large numbers of the Secretary's volume, written with clergymen especially in mind, "*The Peace Problem*," and sent them with his compliments to the clergy of New York. The Secretary has written and secured articles which have appeared almost weekly in various papers of the land. Perhaps the most valuable work of all has been the correspondence. The Secretary has received daily letters from ministers of all denominations asking for information and suggestions. The answering of these has required much labor, and has been, perhaps, the most fruitful work. Our Secretary has also preached every Sunday of 1912, excepting in the summer days, in large churches of New York and elsewhere, on international peace.

The Secretary spent the months of September and October in Europe, meeting the influential peace workers of the various nations, representing the Federal Council Commission at the great congresses of the Inter-parliamentary Union and of International Peace at Geneva, and especially conferring with the leaders of the peace movement in the churches of Great Britain and Germany. For in these two nations the churches are also being aroused to the momentousness of the peace movement. There already exist some 6,000 members in the Church Peace League of Great Britain and the clergy of the two nations, Great Britain and Germany, are working together most earnestly to promote good-will between the two nations. These conferences of the Secretary had been preceded by other conferences with these men the preceding summer, by Dr. Macfarland in England and Germany, and by other members of the Commission with representatives of the English and German churches on their visits to America. There is the most imperative need that the Churches of America work in heartiest co-operation with the churches of these two great nations. They need us, and we need them.

Several luncheon Conferences have been held during the year in New York, including one to the Hon. J. Allan Baker, M.P., of London, Secretary of the Committee on Friendly Relations with Germany, in connection with the Church Peace Movement, and another to Baron Edouard de Neufville, Member of the German Committee on Friendly Relations with England.

Such personal intervisitation is a very helpful factor in the whole work, and should be encouraged and continued.

FUTURE PLANS

The Commission now faces 1913, and has the following immediate tasks before it:

1. The formation of a Church Peace League in America. The Federal Council is in itself, of course, a great peace society of the churches of the nation, and in times of crisis will speak for all of the churches. But we desire to enroll the names of those ministers and church workers who are especially interested in the movement and who will promise to preach annual sermons on the subject and who desire to receive the excellent literature published by the various peace agencies of Washington and New York. First steps for the formation of this League have already been taken. Mrs. Elmer Black of New York has kindly offered to lend it her personal and financial support. The Secretary of the League is the Secretary of the Commission, and he would be glad to enroll any minister or church worker who will send his name and signify his desire to become a member. For the present there will be no fee.

2. The Commission desires to make greater and greater use of the religious press. The hearty co-operation of editors is earnestly desired. They have already shown much interest in the movement. We intend to send them only such material as any paper will be glad to print. But as the Federal Council of Churches more and more becomes representative of the varied interests of the churches, it will have to look to the religious press to become the medium of communication between the two.

3. The Commission hopes to be able to become the clearing house of the Peace Movement for the Churches. It will gladly answer all letters referring to the subject, up to its ability, and it hopes to have such funds available as will enable it to send literature to any minister writing for it.

4. The Commission hopes to be able to answer favorably, more and more, the requests for addresses in the churches.

5. There seems to be a widespread feeling, since the project was first suggested, that it might be a desirable thing to hold a great meeting of the churches of the world at the Hague, immediately preceding the Third Hague Conference. The Commission is carefully considering the suggestion.

In closing this report, the Commission wishes to bear testimony to the enthusiastic support the peace cause has always received from the Corresponding Secretary of the Federal Council, Dr. Sanford, and the hearty co-operation the Commission has enjoyed from him.

It is recommended that the Council take such action as is necessary, making this a permanent Commission which shall be empowered to fully represent the Council in this important mission of the Churches of Christ.

In conclusion, the Commission would beg to be allowed to make the following recommendations to the Churches of the United States:

1. We urgently request, in view of the fact that the world is looking to the churches for leadership in the Peace Movement, that every church

devote one Sunday in the year to the consideration of international good-will. Many of our churches are already using the Sunday nearest May 18th, the date of the calling of the First Hague Conference, as Peace Sunday, since the public schools of the land quite generally observe that day. Other churches are observing the Sunday before Christmas as Peace Sunday. We would suggest sermons by the pastor and peace exercises by the children. The Peace Commission will gladly furnish literature on this subject.

2. We would ask the pastors and members of our churches to watch closely the action of the Congress of the United States, whenever measures are introduced looking toward international good-will or *vice versa*, and that they write personal letters to the senators and congressmen from their state and district, urging that they vote from the Christian point of view. Such letters have great weight.

3. We believe that the time has come when civilization must make choice between two ways for the future; the way of statesmanship, or the way of battleship; the old way of settling disputes by force or by the new way of settling them by justice. So far we have lived by the old way almost exclusively. There are many who are now clamoring that we persist forever in that way. "Arm," they say, "for there is no other way." In our time, a great throng of noble men, prophets, statesmen, teachers, poets, yes, business men and men of all callings, have seen the vision of the new way, the way of the Lord, the way of brotherhood, justice and good-will. They are demanding that we choose international tribunals, arbitration treaties, and such judicial methods as Christian men practice among themselves. The choice must be made soon, and once for all, or militarism will gain the day. We call upon the Christian men and women of the nation to rise at this time and demand that all nations learn again the first principles of the teachings of Jesus Christ, that membership in his Kingdom should so bind them together in mutual love and mutual antagonism to the common foes of God and man, that the thought of engaging with each other in deadly combat shall become abhorrent and impossible forever.

4. The whole world has been shocked and horrified at the carnage and devastation of the war between the Balkan States and Turkey. While this war is more of the nature of a civil war and is the uprising of oppressed peoples to throw off a no longer endurable yoke, yet there is a feeling among many students of international politics, that had there been a permanent supreme court of nations, with a united Europe behind it and with power to enforce its decisions, that even this war, far removed as it is from the disputes that would generally come before a permanent court of justice, might have been averted and Turkey compelled to have enforced her promised reforms. The Christian churches of the world should demand in universal and unanimous voice that the Third Hague Conference, create as its one chief task, a permanent court, representative of the nations of the world, to which oppressed peoples may go for justice, and to which all disputes now settled by war may be carried by the nations of the earth.

5. We present the following comprehensive resolution: The Council favors the organization of a Church Peace League in America, the annual observance of Peace Sunday by the churches, and the memorializing of the Third Hague Conference in behalf of the establishment of a permanent court of international justice and the adoption of such other measures as shall render war unnecessary and impossible. It calls upon Christian men and women to unite in a demand that the teaching and spirit of Jesus be applied in international relations by our national Congress and Department of State.

Said James A. MacDonald of the *Toronto Globe*, addressing the Federal Council on this occasion:

"The crisis in the world situation requires that the churches of America shall Christianize not only the nations and peoples, but shall civilize and Christianize international relations. America, Britain, Germany—these three great nations calling themselves Christians, are in their international areas still half civilized and half Pagan. They all subscribe to the doctrines of international peace and pay dignified respect to the theory of independent international arbitration, but as an aid to diplomacy even among themselves they maintain huge and costly armies and navies.

"As a Canadian I make appeal to this great Federal Council of American Christianity. Is not the time come for the redemption of diplomacy from studied deceit? Is it not pathetic that the three great Protestant countries are foremost in the mad race of armament?

"Who is to take unmistakable stand for a national honor nobler than the honor of the heathen and the barbarian? Surely America. Here it was the oppressed of Europe and Asia found their new hope. This new nation should lead the new way.

"In America's power for the peace of the world, Canada must also count for one. Nay, more. If the United States really means to do the greatest thing in world politics, Canada will count for more than one. Canada stands on this continent the bond of union between the mother country and the sister republic, the greatest empire and the greatest republic in all history. And this is Canada's ambition, to hold these twain in one pact of peace, pledged not to each other alone, but to all the world in the service of world honor, of world freedom and of world peace.

"And not America and Britain alone, but Germany as well. Surely it is time the Teuton blood in these three nations proved itself thicker than water. Surely the common heritage in the faith and life of the Reformation is stronger to bind than is vulgar and selfish ambition to break? Is it not time you joined hands with your brethren to lift this insufferable mountain of international suspicion and fear forever out of the way? The churches of America, Britain and Germany can create a Triple Alliance of Christian Peace against which the powers of darkness cannot prevail.

"And if America, Britain and Germany, then France, that has long been ready, and Japan that waits to lead the East. It can be done if the

Churches of Christ but believe in the Christ they profess and stand loyal to the Evangel He came to proclaim. His ideal, His standard, His motive, His inspiration—make these to prevail in men and in nations, and the social problem on the world scale will be solved. To do this thing is at once the duty and the hope of the forces of the Church as gathered in the Federal Council of the Churches of Christ in America."

RELATIONS WITH MEXICO

The moment it became apparent that there was danger of war with Mexico the Commission on Peace and Arbitration called its members together by telegram on April 21, and sent forth its utterance in these words:

"We, representatives of the federated forces of seventeen million Christians in the United States, desire to put on record our steadfast friendship for the Mexican people, and to express our sympathy with them in the disorders which now trouble their country. That a way out of their distresses may be found is our earnest and constant hope. We wish them prosperity and peace.

"We wish further to express our conviction that the thought of war between Mexico and the United States is abhorrent to the vast majority of our people. The citizens of our Republic want no war with our southern neighbor, nor do they desire to dominate it, or to interfere with its internal affairs, but on the other hand they desire cordial relations and friendly intercourse.

"We rejoice that in our President and our Secretary of State we have men who are lovers of peace, and whose purpose it is to maintain peace, if at all possible, not only with Mexico but with all the nations of the earth. That the purpose of our President and his Councillors shall be carried out is not only our hope, but our confident expectation.

"We wish to assure our representatives and senators at Washington that the voices clamoring for war do not represent the sentiment of the sane and substantial people of our Republic, and we would remind them that the few newspapers which would hurry the government to extreme measures are voicing the wishes, not of patriotic and disinterested citizens, but of mischiefmakers and of certain vested interests whose aggrandizement is furthered by war.

"‘Blessed are the peacemakers’—so we believe—and we are confident that the glory of the present administration will be enhanced and its fame augmented, not by the slaughter of tens of thousands of the young men of the two republics, but by the peaceful solution of a difficult and vexing problem, by the forbearance and long-suffering and calm wisdom of a Christian statesmanship."

It was

"VOTED, That the Secretary, Rev. Charles S. Macfarland, be instructed to convey these resolutions to the President of the United States both by telegram and letter; that they also be conveyed to the Secretary

of State; to the President's cabinet; to all members of Congress; to the Religious Press; and to the members of the Commission on Peace and Arbitration, with the request that the members not present at the meeting authorize the action taken at this meeting."

Immediately after this the following letter was mailed to 50,000 pastors:

April 30, 1914.

Dear Friend:

The Federal Council of the Churches of Christ in America, in co-operation with the various peace organizations, recommends that the Sunday nearest the anniversary of the first Hague Conference be observed by all the churches. The churches of Great Britain have taken similar action and the public schools of the United States are observing May 18th as Peace Day.

Will you take Sunday, May 17th, as an opportunity to speak upon the movement to substitute judicial methods in place of warfare, arbitration instead of battles, good will and brotherly co-operation for national selfishness, hatred, and disorder?

The last two years have witnessed some sad examples of conflict, lust, and human hatred. Over three hundred thousand have been killed in the Balkan States and during this very year thousands of women and little children have frozen and starved to death and in the end all concerned are infinitely worse off than ever before. The Balkan affair is a striking exhibition of the futility of war as a means of settling international disputes and securing the common weal. The unspeakable atrocities of these two years of carnage should surely convince Christian people that war is contrary to a Christian civilization.

On the other hand there is a great world-wide movement for world peace. The Federal Council has entered upon a peace campaign, international in scope and reaching to the antipodes. The Council has secured the services of Rev. Sidney L. Gulick of Japan, to assist in work directed by a Committee on Relations with Japan, which is to take up this question of international and race relationships from the point of view of the Christian gospel. The plans of this Committee are of great moment.

We urge that you speak more emphatically than ever this year. Churches in other parts of the world are awakening and are calling to us, as the enclosed appeal from our sister churches in Switzerland reveals.

Last May about twenty-five thousand sermons were preached. We hope this year for seventy-five thousand.

We are sending some literature under another cover, more of which may be obtained on application. Please have your sermon fully reported in your newspapers and send copies to us. Have your papers print this letter also.

Sincerely yours,

CHARLES S. MACFARLAND, Secretary.

POSTSCRIPT

In this time of crisis we need to pray earnestly for the wisdom of God to direct us as a nation. Will you not, therefore, in connection with your services, turn the hearts of your people to prayer, earnestly beseeching God to guide both the United States and Mexico to a peaceful solution of the difficulties existing between them.

The Federal Council Commission on Peace and Arbitration consists of the following representatives of the thirty denominations in the Federal Council:

Rev. J. B. Remensnyder, Chairman	Rev. Thomas N. Ivey
Rev. Charles S. Macfarland,	Rev. Charles E. Jefferson
Secretary	Charles E. Jennings
Rev. Peter Ainslie	Rev. J. H. Jowett
Rev. Charles F. Aked	Chancellor J. H. Kirkland
William C. Allen	Rev. James S. Kittell
M. F. Ansel	Bishop W. R. Lambuth
Pres. B. W. Anthony	Rev. Albert G. Lawson
Rev. W. E. Barton	Rt. Rev. Morris W. Leibert
Bishop J. W. Bashford	Eugene Levering
Bishop William M. Bell	Charles S. Lobinger
Rev. W. C. Bitting	Rev. D. A. Long
Mrs. Elmer Black	Rev. Rivington D. Lord
Bishop G. L. Blackwell	Rev. F. P. Lykes
Rev. H. S. Bliss	Rev. Frederick Lynch
Rev. Howard A. Bridgman	Rev. Robert Stuart MacArthur
Pres. S. P. Brooks	Rev. J. K. McClurkin
Rev. Arthur J. Brown	W. N. McFaul
William Jennings Bryan	Rev. Malcolm J. MacLeod
Rev. L. L. Campbell	Thomas C. MacMillan
Rev. Francis E. Clark	Prof. Wallace MacMullen
Rev. S. S. Conger	Rev. J. C. Martin
Bishop L. J. Coppin	George W. Marston
Rev. Edwin Heyl Delk	Rev. Mark A. Matthews
Rev. James F. Dickie	Rev. D. M. Metzger
Rev. Plato T. Durham	Rev. George A. Miller
Charles W. Fairbanks	Joseph B. Moore
Rt. Rev. Samuel Fallows	Rev. W. W. Moore
Pres. W. H. P. Faunce	Frank Morrison
Rev. J. H. Garrison	John R. Mott
Rev. H. A. Gerdzen	Rev. Philip S. Moxom
Rt. Rev. David H. Greer	John A. Patten
Rev. N. B. Grubb	Rev. W. R. Pettiford
Rev. Roy B. Guild	Rev. J. M. Phillipi
Bishop John W. Hamilton	Rev. Jacob Pister
Joseph Hamilton	George A. Plimpton
Rev. William I. Haven	Henry Kirke Potter
J. N. Haymaker	Bishop William A. Quayle
Bishop E. R. Hendrix	Rev. Wallace Radcliffe
Rev. Caspar W. Hiatt	Fred W. Ramsey
Hamilton Holt	Rev. J. B. Remensnyder
Edward H. Hume, M.D.	Rev. M. W. Rhodes
Rev. Robert A. Hume	Prof. Henry Wade Rogers
Rev. John A. Ingham	Rev. Henry M. Sanders

Rev. J. U. Schneider	William H. Wallace
Rev. Frank S. Scudder	Bishop Alexander Walters
Rev. L. E. Sellers	Rev. William Hayes Ward
Bishop Cornelius T. Shaffer	Rev. W. H. Washinger
William H. Short	Prin. Booker T. Washington
Daniel F. Smiley	Bishop R. G. Waterhouse
Bishop U. F. Swengel	Rev. Aquilla Webb
Rt. Rev. Ethelbert Talbot	Rev. R. J. White
Rev. John T. Thomas	Amos P. Wilder
David E. Titsworth	Bishop Luther B. Wilson
Benjamin F. Trueblood	F. Hollingsworth Wood
Rev. Ame Vennema	James Wood
Rev. J. A. Walker	Pres. Mary E. Woolley

RELATIONS WITH JAPAN

The nature of the intimate and delicate relations between Japan and America being of special significance, another Commission has been appointed:

The general scope of its service is defined as the "Study of the entire question of the application of the teachings of Christ to our relations with Japan, and the promotion of such influences and activities as shall lead to the right relationship between the peoples of these two countries."

This action has been taken in response to memorials received from American missionaries in Japan and after due deliberation by a preliminary Committee of Twenty, appointed last December at the annual meeting of the Executive Committee, acting jointly with the Administrative Committee.

The memorial dated June 6, 1913, from the Japan Mission of the American Board, reads as follows:

"WHEREAS, The universal establishment of the Kingdom of God requires the attainment of right relations between nations on a basis of justice and equality; and

"WHEREAS, The effective proclamation of the Gospel of the Kingdom in Japan depends closely on the maintenance of friendly relations between the peoples of Japan and the United States; and

"WHEREAS, The presence on the Pacific Coast of a large number of Japanese laborers is the cause of difficulties that from time to time give rise to discriminating race legislation tending to disturb the historical friendship of these two countries; and

"WHEREAS, Unfriendly race legislation is likely to be repeatedly attempted so long as the difficulty is not met by some thoroughgoing solution; therefore,

"RESOLVED, That this Mission appeals to the Federal Council of the Churches of Christ in America, suggesting

(1) That it appoint a Commission to study this whole question in its relation to the teaching of Christ; and

(2) That it seek to rally the Christian forces of the United States for the solution of this problem and for the promoting of such measures as are in accord with the highest standards of Christian statesmanship."

Although the memorial from the missionaries of Japan was received last summer, the first opportunity for its serious consideration did not come until the regular annual meeting of the Executive Committee last December. At that time Professor Sidney L. Gulick of the American Board's Japan Mission presented the situation from the standpoint of missionaries in Japan. Without waiting for the final decision of the Federal Council Executive Committee, a temporary Committee of Three (Charles S. Macfarland, Robert E. Speer and W. B. Millar) was at once appointed, under whose auspices arrangements were made enabling Professor Gulick to speak before representative bodies in many of our leading cities (Washington, Baltimore, Philadelphia, New York, New Haven, Hartford, Springfield, Northampton, Boston, Syracuse, Buffalo, Cleveland, Oberlin, Toledo, Chicago, Minneapolis, St. Paul, Duluth, Superior, Kansas City, and St. Louis), several cities being visited more than once. Between the first of January and the thirtieth of April he made over one hundred addresses, many of them before Chambers of Commerce, Trade Associations, and Men's Clubs, as well as in churches and colleges. He was also granted personal interviews by leading citizens, among them being President Wilson, Secretary Bryan, and Senators Dillingham, Burton and Smith. Special mention should be made of the courtesy of the Senate Committee on Immigration for the opportunity given Professor Gulick to speak on America's Oriental problem and the new immigration proposal which he is making.

His experiences during these months show that the responsible leaders of our national life desire earnestly to place our international relations with the Orient, and just now with Japan, on a

satisfactory and friendly basis. The seriousness of our Oriental problem due to the awakening of Asia is widely appreciated.

The Commission on Japan as thus far appointed consists of the following persons:

Rev. Charles R. Brown
Prof. Charles R. Henderson
Hamilton Holt
Rev. Albert G. Lawson
Bishop Francis J. McConnell
Rev. Frank Mason North
Robert E. Speer
Hon. Amos P. Wilder

John M. Glenn
Rev. William I. Haven
Bishop E. R. Hendrix
Prof. Jeremiah W. Jenks
Rev. Frederick Lynch
John R. Mott
Rev. Doremus Scudder
Pres. George E. Vincent

Not only has the Federal Council appointed this new Commission, but it has arranged with the American Board for the release of Professor Gulick in order that he may continue this work from now on under the supervision of the new Commission of Fifteen. The Federal Council, through its Commission on Relations with Japan, proposes to study the whole question of our relations with Japan from the standpoint of the teachings of Christ, in order to find out what steps, if any, should be taken to put our two peoples in right relations. The first duty of the Commission is to get at the exact facts. Only after careful examination will it attempt to formulate a policy or a program, should such seem to be needed.

The so-called Japanese Problem is but one phase of the vastly larger and more important question of the contact of the races. The Commission proposes to look at this whole question in the largest and most statesmanlike manner.

These actions of the Federal Council are the more opportune because the churches and missions of Japan have just started on a three-year, nationwide, union, evangelistic campaign. Not only will this new undertaking of the Federal Council be welcomed by the Christians of Japan, but Japanese statesmen, educators, editors, and indeed the rank and file of the people will welcome it as a sign of the earnest intention of the best elements of our nation, first to know the exact situation, and then to do the right thing. It will be regarded thus as an evidence of real friendship between our peoples.

The President of the Federal Council has been selected to go to Japan this year as an ambassador to the people of Japan from the Churches of America. With him will be associated a delegation of other representatives. The Commission has already begun its investigation and has planned it carefully and thoroughly.

THE ANNIVERSARY OF THE TREATY OF GHENT

Report of Committee, December, 1913

At the meeting of the Executive Committee of the Federal Council in December last, a resolution was adopted authorizing the Chairman to appoint a Committee of Eleven to organize a large Committee of a hundred or more representatives of all Protestant Churches, to co-operate in the celebration of the hundredth anniversary of the Ghent Treaty of Peace. The Committee of Eleven met under the auspices of the Peace Commission, and organized by the election of a Chairman and Secretary, and proceeded to form a Committee whose names are printed on pp. 24-27 of the pamphlet of the American Committee. The new Committee expects to begin active work with the beginning of the New Year. It consists as follows:

COMMITTEE REPRESENTING EVANGELICAL CHURCHES UNDER THE AUSPICES OF THE FEDERAL COUNCIL

Chairman—Rev. H. K. Carroll.

Secretary—Rev. Frederick Lynch.

Federal Council—Rev. Charles S. Macfarland.

Baptist Northern Convention.

Rev. William C. Bitting, St. Louis, Mo.

Rev. J. Whitcomb Brougher, Los Angeles, Cal.

Pres. E. B. Bryan, Hamilton, N. Y.

Pres. W. H. P. Faunce, Providence, R. I.

Rev. Samuel H. Greene, Washington, D. C.

Charles E. Hughes, U. S. Supreme Court, Washington, D. C.

Pres. Harry P. Judson, Chicago, Ill.

Rev. Albert G. Lawson, New York.

Baptist—Southern Convention.

J. Taylor Ellyson, Richmond, Va.

Rev. J. B. Gambrell, Dallas, Tex.

Eugene Levering, Baltimore, Md.

Pres. E. Y. Mullins, Louisville, Ky.

Fred M. Paxton, Atlanta, Ga.

Rev. R. H. Pitt, Richmond, Va.

Rev. E. M. Poteat, Greenville, S. C.

E. W. Stephens, Columbia, Mo.

Baptist—Free.

Rev. Rivington D. Lord, Brooklyn, N. Y.
Pres. J. W. Mauck, Hillsdale, Mich.

Baptist—Seventh Day.

Rev. Edwin Shaw, Plainfield, N. J.

Congregational Churches.

Simeon E. Baldwin, New Haven, Conn.
Samuel B. Capen, Boston, Mass.
W. Murray Crane, Dalton, Mass.
Rev. H. C. Herring, New York.
Rev. Charles E. Jefferson, New York.
Rev. Frederick Lynch, New York.
Pres. William F. Slocum, Colorado Springs, Col

Christian Connection.

Pres. D. A. Long, Merom, Ind.
Pres. P. W. McReynolds, Defiance, O.

Methodist Episcopal Church.

Rev. W. H. Brooks, New York.
George W. Brown, St. Louis, Mo.
Rev. H. K. Carroll, New York.
Chancellor James R. Day, Syracuse, N. Y.
Rev. George P. Eckman, New York.
E. R. Graham, Chicago, Ill.
Bishop J. W. Hamilton, Boston, Mass.
Pres. A. W. Harris, Evanston, Ill.
Bishop E. H. Hughes, San Francisco, Cal.
Rev. Charles B. Mitchell, Chicago, Ill.
Rev. Ward Platt, Philadelphia, Pa.
Prof. Henry Wade Rogers, New York City.
S. Earl Taylor, New York.
Rev. F. B. Upham, Brooklyn, N. Y.
Bishop Luther B. Wilson, New York.

Methodist Episcopal Church, South.

Bishop W. A. Candler, Atlanta, Ga.
Bishop E. R. Hendrix, Kansas City, Mo.
Chancellor J. H. Kirkland, Nashville, Tenn.
Rev. J. W. Lee, St. Louis, Mo.
John R. Pepper, Memphis, Tenn.
Rev. F. J. Prettyman, Chaplain U. S. Senate.
Pres. H. N. Snyder, Spartansburg, S. C.
Bishop R. G. Waterhouse, Los Angeles, Cal.
Rev. W. J. Young, Richmond, Va.

Methodist Protestant

Rev. F. T. Benson, Crisfield, Md.
Rev. F. T. Little, Baltimore, Md.

African Methodist Episcopal Zion Church.

Bishop Alexander Walters, New York.

Moravian Church.

Rt. Rev. M. W. Leibert, New York.

Presbyterian Church in U. S. A. (Northern.)

Rev. Arthur J. Brown, New York.
Rev. Walter Laidlaw, New York.
Rev. M. A. Mathews, Seattle, Wash.
Rev. Samuel J. Nicolls, St. Louis, Mo.
Rev. Wallace Radcliffe, Washington, D. C.
Rev. William H. Roberts, Philadelphia, Pa.
Rev. Charles L. Thompson, New York.

Presbyterian Church in U. S. (Southern).

Rev. Russel Cecil, Richmond, Va.
Rev. J. Horace Lacy, Winchester, Va.

Disciples of Christ.

Rev. Peter Ainslie, Baltimore, Md.
Rev. J. H. Garrison, St. Louis, Mo.
Rev. J. H. Goldner, Cleveland, Ohio.
Rev. H. D. C. MacLachlan, Richmond, Va.
Rev. Carey E. Morgan, Nashville, Tenn.
Rev. Allen B. Philputt, Indianapolis, Ind.
Rev. Russel F. Thrapp, Los Angeles, Cal.
Rev. Earl Wilfley, Washington, D. C.

Evangelical Association.

Bishop Samuel P. Spreng, Naperville, Ind.
Rev. Fred W. Voegelein, Los Angeles, Cal.

Friends.

William C. Dennis, Washington, D. C.
Addison W. Naylor, Berkeley, Cal.
James Wood, Mt. Kisco, N. Y.

Lutheran—General Synod.

Prof. David Bauslin, Springfield, Ohio.
Rev. Ezra K. Bell, Baltimore, Md.
Rev. J. B. Remensnyder, New York.
Charles Unangst, New York.

Lutheran—General Council.

Pres. John A. W. Haas, Allentown, Pa.
William H. Hagar, Lancaster, Pa.
Rev. John J. Heischman, Brooklyn, N. Y.
Charles A. Schieren, Brooklyn, N. Y.

Lutheran—Synodical Conf.

Rev. C. Gausenwitz, Milwaukee, Wis.
Rev. Francis Pieper, St. Louis, Mo.
Rev. William Schoenfeldt, New York.

Lutheran United Synod, South.

Rev. J. A. Morehead, Salem, Va.

Lutheran—Ohio Synod.

Prof. George H. Schodde, Columbus, O.

Lutheran—Iowa Synod.

Prof. F. Richter, Clinton, Iowa.

Lutheran—United Norwegian Synod.

Rev. T. H. Dahl, Minneapolis, Minn.

Protestant Episcopal Church.

Rt. Rev. William Lawrence, Boston, Mass.
Rev. Frank M. Crouch, New York.
Rt. Rev. C. P. Anderson, Chicago, Ill.
H. D. W. English, Pittsburgh, Pa.
Rev. Charles K. Gilbert, New York.
John M. Glenn, New York.
Clinton Rogers Woodruff, Philadelphia, Pa.

Reformed Church in America.

Rev. David James Burrell, New York.

Reformed Church in U. S.

John W. Appel, Lancaster, Pa.
Rev. James I. Good, Philadelphia, Pa.
Rev. George W. Richards, Lancaster, Pa.

Reformed Episcopal Church.

Rt. Rev. Robert L. Rudolph, New York.

United Brethren in Christ.

Bishop G. M. Mathews, Chicago, Ill.
Pres. M. R. Drury, Philomath, Oregon.

United Evangelical Church.

Bishop U. F. Swengel, Harrisburg, Pa.

United Presbyterian Church.

Rev. W. E. McCulloch, Pittsburgh, Pa.
Rev. W. I. Wishart, Pittsburgh, Pa.

Rev. Charles S. Macfarland is a member of the general American Committee, and also of its Executive Committee.

The following action is recommended:

“WHEREAS, The American Committee on the celebration of the completion of one hundred years of peace between Great Britain and the United States, since the signing of the Treaty of Ghent on Christmas Eve, 1814, has asked the co-operation of the Churches in the great and elaborate preparations in progress to make this event memorable in the relationship of nations, be it

“RESOLVED, That the Federal Council of the Churches of Christ in America, representing thirty denominations and many millions of churchmen, enter into the preparation of this anniversary celebration with the heartiest concord and that it urges the Committee already created to take such steps as may be necessary to secure the active participation of every church in the nation in this celebration, by the preaching of sermons, by exercises of the children, and by such other methods as may seem desirable.

“RESOLVED, Further that the Federal Council, while rejoicing over the hundred years of unbroken peace with Great Britain, and while calling attention to the fact that the two great countries of the United States and Canada with three thousand miles of boundary between them have been able to keep peace without either fort or battleship, this body representing almost all the Evangelical Christians of the United States, would urge that this century of peace be made lasting and be assured by the signing of a treaty of arbitration between Great Britain and the United States, agreeing that all disputes that may hereafter arise which cannot be settled by diplomacy shall be submitted to judicial decision by arbitration in the Christian spirit, and that the nations learn war no more.”

The above resolutions were unanimously adopted by the Federal Council’s Executive Committee.

Arrangements are now being made whereby this Committee will act with the Church Peace Union.

THE PANAMA-PACIFIC EXPOSITION

The Federal Council has appointed a Committee of One Hundred to conduct an extensive campaign in San Francisco during the Exposition, including work among all races and peoples, and providing for special meetings and a Congress in the interests of International Peace, to which the Church Peace Union has been invited to give its influence, support and co-operation.

OTHER PLANS

The Federal Council has under advisement the calling of a World Congress of the Evangelical Churches, and through its Commission on Foreign Missions, is arranging for a closer relation between the churches of America and the peoples of all nations. Through this Commission the federated churches of America are brought into relationship with the federations of churches in many other countries, and at the present moment an uppermost theme in foreign missions is that of International Peace. The Chairman of the Commission, Dr. Robert E. Speer, is a trustee of the Church Peace Union and has been invited by the churches in Japan to visit that nation during the coming year.

Other voluntary movements, notably the Student and International Young Men's Christian Association Movements, the Laymen's Missionary Movement, and the United Society of Christian Endeavor, whose President, Rev. Francis E. Clark, is a Church Peace Union trustee, are rendering important service. Other movements for Christian unity, led by such men as Rev. William H. Roberts, Chairman of the Federal Council Commission on Evangelism, Rev. Peter Ainslie, a trustee of the Church Peace Union and Chairman of the Federal Council Commission on Sunday Observance, are drawing the nations as well as the churches together.

The Federal Council Commission on the Church and Social Service, one of whose associate secretaries, Rev. Samuel Z. Batten, is a delegate to this Conference, includes several denominational Committees on Peace, and through its fraternal relations with the American Federation of Labor, is helping a two-fold unifying movement of the religious and labor causes which is sure to be of great effect. Frank Morrison, Secretary of the American Federation of Labor, is a member of the Federal Council Commissions on Peace and Arbitration and the Church and Social Service. A

campaign of the Commission on the Church and Social Service for One Day in Seven for Industrial Workers is of necessity becoming international.

A delegate to this Conference, Rev. Henry C. Minton, and the Secretary of the Federal Council, have been commissioned by the Executive Committee of the Panama-Pacific Exposition Lord's Day Congress to negotiate with the European organizations this summer in this interest, and the Chairman of the Federal Council Commission on Temperance, Rev. Rufus W. Miller, was last year a delegate to the International Congress on this question at Milan.

The Commission on Religious Education, consisting of representatives of all the denominational boards, has authorized its Secretary, Rev. Henry H. Meyer, to prepare courses to be recommended to the Sunday Schools and other classes on International Peace, and a Joint Commission on Theological Seminaries appointed by the Federal Council will include this subject in its proposals for instruction in the theological seminaries.

The work of John R. Mott in his world-travels has strongly bound together large groups of young men. Dr. Mott represents not only the Student Movement and the Young Men's Christian Association, but is also a member of the Federal Council Commission on Relations with Japan, the Federal Council Commission on Foreign Missions, and is a trustee of the Church Peace Union.

THE SUPPORT OF THE CONSTITUENT DENOMINATIONS

The Federal Council has been heartily supported by its constituent bodies, and all its actions and utterances have been approved by them.

The denominational assemblies have taken actions, of which the following are a few fair examples:

ALLIANCE OF REFORMED CHURCHES

Resolutions adopted by the Tenth Council of the Alliance of the Reformed Churches throughout the World, Aberdeen, Scotland, June 1913.

“That the following Resolution commending arbitration in the settlement of international disputes be approved:

“That while the condition of modern nations does not warrant the confident hope that war can be altogether avoided as a means of settling

international disputes, this Council deplores the horrors and bloodshed that are ever connected with it, and the spirit that evokes it, as contrary to the principles of Christianity, and inconsistent with the ideals at which the Christian Church is bound to aim.

“The Council is of the opinion that most of the disputes which lead to war might be settled by properly constituted Courts of Arbitration, which would command the confidence of the various nations, and prepare the way for the diminution of the armaments which now lay such a heavy burden on the governments and peoples of the various countries of the world.

“The Council therefore rejoices in the proposals for treaties in favor of arbitration between different nations, providing for the submission of disputed questions to such Courts before appealing to the arbitrament of the sword, and would encourage the statesmen of the world to seek to secure the acceptance of such treaties wherever possible.”

THE BAPTIST CHURCHES

NORTHERN BAPTIST CONVENTION

In 1914:

“Confessing anew our allegiance to the Prince of Peace and desiring to make Christian churches the foremost peacemakers of the world, we condemn the rivalry of the nations in creating colossal armies and battle-ships, and we declare our abhorrence of the men and the papers that would fan the flames of race prejudice and arouse international ill-will.

“Believing that our republic is fitted both by its principles and its position to lead the nations in the paths of peace, we urge our pastors and teachers to explain the evils of militarism and to defend the cause of international arbitration. We earnestly petition our government to use all honorable means to further disarmament, and heartily indorse its efforts to bring the nations together for a third Hague conference in 1916.

“Rejoicing in every effort made to avert a war with Mexico, and to secure peace in that distracted republic, we record our steadfast friendship for the Mexican people, and pray that a way out of their distresses may speedily be found.

“The far-reaching plans projected by the Federal Council of the Churches of Christ in America to strengthen the bonds of good fellowship between Japan and the United States; the organization of the Church Peace Union and the holding of a World Peace Congress this summer in Germany; the extended celebrations of the Ghent treaty of peace with Great Britain, and the several treaties of arbitration which have been made with different nations meet with our heartiest approval.

“We endorse the religious work proposed by the Committee of One Hundred appointed by the Federal Council of the Churches of Christ in America for the Panama-Pacific Exposition and the suggestion that Sunday, Oct. 11, 1914, be observed as Exposition Sunday.”

THE NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCHES

In 1904:

“RESOLVED, that the National Council of the Congregational Churches of the United States, desiring to promote the peace of the world, hereby gives its support to the resolution unanimously passed by the Massachusetts Legislature in 1903, in favor of a regular International Congress, to deliberate upon the various questions of common interest to the nations and to make recommendations thereon to the Governments; and respectfully petitions the Congress of the United States to take favorable action thereon.

“RESOLVED, that the National Council of the Congregational Churches of the United States hereby expresses the satisfaction with which it has heard the announcement by the President of the United States of his intention to call an international conference to further the action of the Hague Conference in reference to international arbitration.”

In 1913:

“The Congregational Churches of the United States, confessing anew their allegiance to the Prince of Peace and desirous of making the Christian Church the foremost peacemaker of the world, desire to place on record their disapproval of the present rivalry of Christian nations in creating colossal armies and navies and to declare themselves the unflinching antagonists of all who by word or deed fan the flames of racial prejudice or disseminate the seeds of international ill-will.

“Believing that our republic both by situation and tradition is peculiarly fitted to lead the nations into the paths of peace, we appeal to our President and Congress to call a halt in the swelling expenditures for the paraphernalia of war and exhort our pastors and teachers to keep before the public mind the evils and perils of militarism, to explain and defend the cause of arbitration, and to work in season and out of season for the advancement of world-wide brotherhood.

“We heartily commend the work of the International Conference in its program for the commemoration of the first century of peace between the United States and Great Britain and recommend that in all our churches exercises be held which shall swell the significance and influence of the celebration.”

DISCIPLES OF CHRIST

In 1913:

“We rejoice in the movement looking toward world peace and commend the plans for a proper celebration of the One Hundred Years of Peace between the English speaking nations of the world.”

GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH

In 1912:

“RESOLVED, that this General Conference feels the deepest interest in the subject of peace. It here records its approval of any measure that tends to prevent bloodshed and war. It does not recognize that any differences can arise between nations that may not be submitted honorably to an impartial tribunal for settlement and adjudication; and it extends to President Taft profound thanks for his persistent efforts to establish the principle of international arbitration.”

THE METHODIST PROTESTANT CHURCH

In 1912:

“WHEREAS, the mission of the church is for the elevation of man and the furtherance of Christ’s kingdom on earth, and

“WHEREAS, the ravages of war and frictions of internal competition have placed upon humanity many great burdens which bear heavily upon the people of the different nations, and

“WHEREAS, there has been internal cognizance taken of these conditions, and

“WHEREAS, efforts have been made and are being made to establish an International Peace Conference or Congress, for the purpose of settling disputes and the promotion of peace; be it therefore

“RESOLVED, that this General Conference commend the actions of William Howard Taft, the President of these United States, in initiating this movement and in his efforts to establish an Internal Peace Commission or Conference, and the benevolence of Andrew Carnegie in financing this movement looking toward the elimination of wars, disputes and differences and thus preserving the resources of nations for the benefit of humanity and establishing the universal brotherhood of man and the Fatherhood of God.

“RESOLVED, that the Secretary of this Conference send a copy of these resolutions to the President and to Mr. Carnegie.”

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

In 1907:

“The General Assembly of the Presbyterian Church in the United States of America records its gratitude to God for the progress made toward that day when nations shall learn war no more, and hails with satisfaction the increasing sentiment among the people favoring the arbitration of difficulties between the nations of the earth. The Assembly expresses its approval of the doctrine that the forces of this world should be organized for and in the interest of peace, and not for and in the interests of war. It commends the movement toward friendly counsel

and co-operation, as seen in The Hague Conference and the recent Peace Congress in New York City; and it deplores the evils and expense of war, and urges upon ministers and members of the Church to aid, in every proper way, the efforts to bring about the peaceable settlement of international troubles. The General Assembly would also suggest that patriotic occasions may be utilized by the ministry for proclaiming the gospel of peace, and urging that the law of love be made the rule of life, not only for our own nation but for all the world. The Assembly further expresses the hope that at the approaching sessions of The Hague Conference, the representatives of participating nations may be able to unite in a plan of action that shall be a practical demonstration to the world of the brotherhood of man, and bring a new emphasis upon the message of "peace on earth and good will to men."

In 1908:

"The General Assembly, in session at Kansas City, Missouri, and in harmony with previous deliverances, again puts itself on record as being heartily in favor of International Arbitration where difficulties arise between nations.

"Further, we cordially commend President Roosevelt for calling the second Hague Conference, and for sending to that distinguished body men so eminently fitted to represent this great nation in the consideration of the important questions which came before the Conference. Although there was no direct result of the efforts made to reduce standing armies or to cease the increase of navies, yet the discussion of these questions has given food for thought to the people of the civilized nations, who more and more are making their influence felt for the maintenance of peace and the cause of International Arbitration. It is a matter of congratulation that much was accomplished tending to the peaceful settlement of difficulties between nations, and particularly that a permanent tribunal for hearing and settling international disputes and quarrels has been established. We further rejoice that the United States Government is negotiating treaties with friendly nations, some of which have been confirmed, whereby questions and disputes between them and us may be referred to arbitration for settlement.

In 1909:

"The General Assembly of the Presbyterian Church in the United States of America, in session at Denver, Colorado, May 1909, makes the following declarations and recommendations:

"1. It declares its convictions that war is evil, and that Christian nations should determine by obligatory arbitration the international differences which can not be settled by diplomacy. For Christian States in the twentieth century to refuse to arbitrate and to insist on war will be to bring reproach on the Christian name.

"2. It favors the creation of the International Court of Arbitral Justice proposed by the Second Hague Conference, and hopes that the Government of the United States will promote its establishment, and that at the earliest possible day.

"3. It is opposed to increase of armaments, and deplores the failure of the Hague Conferences to come to an agreement upon this all-important subject.

"4. It has learned with much satisfaction that the Government of the United States has recently entered into treaties of arbitration with some of the nations, and it trusts that without unnecessary delay other treaties of arbitration may be made with other States. It regrets that it seemed to the contracting powers to be desirable to limit the existence of these treaties to five years, and to restrict the subjects to be arbitrated to the somewhat narrow limits which the treaties define.

"5. It recommends that the first Sunday before Christmas, in each year, be observed throughout our churches as Peace Sunday."

In 1911:

"RESOLVED, That the General Assembly of the Presbyterian Church in the United States of America recognizes with thanksgiving the present movement, inaugurated by the President of the United States, and heartily promoted by the Secretary for Foreign Affairs of Great Britain, looking toward international peace; and that we urge all public and private individuals in our communion to use their best endeavors and offer their earnest prayers, for the consummation of the treaties now under consideration by England, France and the United States, having for their purpose the ushering in of the era when the nations shall not learn war any more.

"RESOLVED, That copies of this resolution be forwarded by the Stated Clerk to the President of the United States and the President of the Senate."

In 1912:

"While the Assembly may not approve or endorse any proposal or programs, the Presbyterian Church stands for the plan of arbitration in relation to international disagreements, and is vitally concerned for the speedy realization in righteousness of the reign of universal peace and good will."

In 1913:

"This Assembly, having listened with profound interest to Mr. J. A. MacDonald's presentation of the theme, The Church and International Peace, expresses its sympathy with the views he presents, reaffirms the deliverances of previous Assemblies on this vital subject, places on record its adherence to the principle of arbitration as the only just method of settling international difficulties, and prays fervently for the coming of the day when war shall be no more."

In 1914:

"The General Assembly calls attention to the fact that there has already been established at the Hague a Court of International Arbitration, which has, in the few years of its existence, settled many disputes

between nations. It trusts that the time is not far distant when every international controversy shall be submitted to that tribunal for final decision, thereby bringing about that time for which our Church has so long been praying, when wars shall cease."

THE GENERAL ASSEMBLY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA

Action of the Assembly of 1911:

In reply to the memorials asking for the advancement of the cause of universal international peace, we recommend that the Assembly endorse the movement for the appointment of an "International Peace Tribunal;" that it heartily approve the initiative taken by President Taft for the settlement of all international questions involving the United States before such a court, and that it appoint the last Sabbath in December of each year as Peace Sabbath, on which its ministers may bring before their people the subject of International Peace.

In 1912:

"RESOLVED, That the Prince of Peace is worthy of our highest allegiance as the Supreme Ruler of the nations.

"That we favor all such measures as look to the fulfillment of the prophecy and promise of universal peace.

"That we specially favor the formation of unlimited arbitration treaties with other nations, and pledge our influence for their adoption.

"That we commend our national Congress for its refusal to increase this year the number of our warships, and express our hope that our Government shall lead the nations in the work of disarmament.

"That Sabbath, December 22, 1912, be designated as Peace Day, to be observed for the special promotion of peace principles and sentiment.

In 1913:

"RESOLVED, That our churches and colleges be urged to give more frequent and more serious attention to the problem of International Peace and Arbitration. This Assembly officially endorses and adopts as the sentiment of this body the great plea and noble address on 'The Church's Responsibility for International Peace' presented at the mass meeting on the evening of May 15, 1913, by the Hon. J. A. MacDonald, of Toronto, Canada.

"We urge the wide circulation of this address, and we urge our ministers to encourage and reflect the sentiment that exists among the people in favor of International Arbitration and Peace.

"We deplore and oppose the increase of armaments, and we urge our Government to pursue a policy, both in national and international affairs, that will promote such conditions as will secure relief to the people from the woeful burdens of war and preparations for war.

"This policy we urge in the name of the great Prince of Peace."

In 1914:

"RESOLVED, That we heartily approve of the proposed celebration of the Treaty of Peace, which brought the last war between Great Britain and the United States to a happy conclusion, and which was signed at Ghent, Belgium, December 24, 1814, and ratified February 17, 1815, by the American Church Peace Centenary Committee. We recommend that our Synods and Presbyteries co-operate as far as possible with the Committee in reaching all the churches and Sabbath schools and young people's societies belonging thereto.

"That on the day indicated for the celebration, sermons shall be preached setting forth the blessings which one hundred years of peace have brought to the two nations and to the world, showing how superior human reason is to human passion in settling international disputes; and to impress upon the minds of the youth the great truth that the honors of peace are greater than the honors of war."

PROTESTANT EPISCOPAL CHURCH

In 1907:

"RESOLVED, that this General Convention wishes to express to the world its thankfulness to God that all the nations of the world have at last, in this year of our Lord 1907; been brought together at The Hague in a glorious effort to promote and establish universal Peace.

"We rejoice in all efforts to bring about this grand consummation, especially those to create and perfect Courts for the judicial decision of internal disputes.

"We rejoice to see that these efforts spring from a growing conviction that relations between nations must rest on the solid foundation of justice.

"We reverently thank God for the guidance of His Holy Spirit in bringing all nations into relations of amity. Only when convinced that they are friends, and no longer enemies, will they be ready to lessen preparations for war and to devote the productive energies of men towards wise measures for their uplift. Even now the great Hague Conference is studying to abate the brutalities of war and to strengthen the bonds of peace.

"We pray the God of Nations to make the nations of the world to be no longer enemies, but sincere friends; to love justice; to create Courts for its enforcement; and so to establish peace on the firm foundation which our Lord Jesus Christ has revealed to us as His will for all His children here on earth."

THE REFORMED CHURCH IN AMERICA

In 1914:

In the report of the committee on correspondence, Section 17 reads:

"A communication was received from the American Peace Centenary Committee of the Federal Council of the Churches of Christ in America.

"The treaty of peace which brought the last war between Great Britain and the United States to a happy conclusion, was signed in Ghent, Belgium, Dec. 24, 1814, and ratified Feb. 17, 1815.

"American, British and Canadian Committees have been organized to celebrate the Centenary of Peace among English speaking peoples, and to demonstrate to the world that the victories of peace are more worthy of renown than those of war.

"We recommend that Sunday, Feb. 14, 1915, as far as convenient be observed as Peace Centenary Day by all Churches, Sunday Schools and Young People's Societies."

GENERAL SYNOD OF THE REFORMED CHURCH IN THE UNITED STATES

In 1896:

"To His Excellency, the President of the United States:

"The General Synod of the Reformed Church in the United States assembled at Dayton, O., wishes you grace, mercy and peace.

"We believe that the time has come when all civilized nations are ready to see and acknowledge that all international differences can be adjusted, more fully in accordance with righteousness and truth, by arbitration than by arms.

"We believe also that war for the settlement of differences between nations is dishonorable so long as any honorable, peaceable means are possible; we therefore unite in assuring your excellency, together with all others of our sympathy, co-operation and prayers in every effort made by you in the establishment of boards or courts of international arbitration, so that, when all the usual means of diplomacy prove inadequate, these international courts may render a decision.

"These decisions, made by impartial representative citizens of both nations, we believe, would always be more fully just to all parties concerned, and would in any event be reached by resort to arms. Much more, such a cause would hold in subjection the baser elements in man, and exalt and honor the Prince of Peace, whose will it is our advantage to do, and whose commands it is our injury to disobey.

"RESOLVED, that the Stated Clerk be requested to transmit a copy of this action to the President of the United States."

In 1911:

General Synod adopted the following resolution:

"RESOLVED, By the General Synod of the Reformed Church in the U. S., convened in Canton, Ohio, May, 1911: That we heartily approve of the efforts of our national authorities in behalf of the settlement of all international disputes by arbitration, without resort to the terrible arbitrament of war.

"RESOLVED, That to this end we favor the establishment of a permanent Court of Arbitral Justice at The Hague and a reduction of armaments in the interests of peace and Christian civilization."

In 1914:

"RESOLVED, That Sunday, February 14, 1915, be designated as Peace Centenary Day and that our pastors be requested to make due observance of it."

This action was taken in response to a letter from the Federal Council of Churches of Christ in America of which Council the Reformed Church is a member. The letter cites the fact that the treaty of peace which brought to a happy conclusion the last war between Great Britain and the United States was signed in Ghent, Belgium, December 24, 1814, and ratified February 17, 1815. The request is made that February 14, 1915, be designated as the Sunday on which to celebrate the event in our churches, Sunday Schools and Young People's Societies. The hope is expressed that the same will be done by the churches of Great Britain, Canada, and the British colonies.

The action of the Federal Council's Commission on Peace and Arbitration was endorsed by the General Synod as follows:

"We, representatives of the federated forces of seventeen million Christians in the United States, desire to put on record our steadfast friendship for the Mexican people, and to express our sympathy with them in the disorders which now trouble their country. That a way out of their distresses may be found is our earnest, constant hope. We wish them prosperity and peace.

"We wish further to express our conviction that the thought of war between Mexico and the United States is abhorrent to the vast majority of our people. The citizens of our Republic want no war with our southern neighbor, nor do they desire to dominate it, or to interfere in its internal affairs, but, on the other hand, they desire cordial relations and friendly intercourse.

"We rejoice that in our President and our Secretary of State we have men who are lovers of peace, and whose purpose it is to maintain peace, if at all possible, not only with Mexico but with all the nations of the earth. That the purpose of our President and his Councillors shall be carried out is not only our hope but our confident expectation.

"'Blessed are the peacemakers'—so we believe—and we are confident that the glory of the present administration will be enhanced and its fame augmented, not by the slaughter of tens of thousands of the young men of the two republics, but by the peaceful solution of a difficult and vexing problem, by forbearance and long-suffering calm wisdom of a Christian statesmanship."

The above selections indicate the attitude of the thirty denominations of the Federal Council.

Special mention should be made of the Friends, whose utterances have been continuous, and who have always been a Peace Society in themselves.

THE CHURCH PEACE UNION AND THIS CHURCH PEACE CONFERENCE

The Federal Council co-operates heartily with the Church Peace Union, and has taken the following action through the Federal Council Commission on Peace and Arbitration:

"It is recommended that the Secretary and the Committee of Direction convey to the Executive Committee of the Church Peace Union the desire of this Commission to serve the Church Peace Union in reaching the churches in a campaign of education and propaganda, and in all ways whereby the Church Peace Union may utilize the forces of the Federal Council of the Churches of Christ in America in this interest."

"It is recommended that the Commission express its warm appreciation of the recent Appeal to the Christian churches issued by the Conference of the Evangelical churches of Switzerland, and that the Secretary of the Commission and the Committee of Direction be empowered to assist in arranging for any international or other conference of the churches which may be held in the interest of International Peace."

The Church Peace Union has cordially recognized the Federal Council as an official and effective agency created by the Protestant Evangelical churches to act for them, and is making the Federal Council one of its channels for reaching the churches, and is rendering it the needed support for reaching the large elements in the religious life of America united in the Federal Council.

THE CHURCH PEACE CONGRESS AT CONSTANCE, GERMANY

The Administrative Committee of the Federal Council took the following actions June 11, 1914:

"VOTED, that in response to the request from the Federal Council Commission on Peace and Arbitration, the Administrative Committee approves the joint plans of the Church Peace Union of America and the Associated Councils of Churches in the British and German Empires for a Congress on international peace to be held at Constance, August, 1914, of whose Committee of Arrangements the Secretary of the Federal Council is a member."

"That the Secretary of the Council, Rev. Charles S. Macfarland, and the representative of the Commission on Relations with Japan, Rev. Sidney L. Gulick, be elected as delegates to the Congress."

"VOTED, that the following additional delegates nominated by the Federal Council Commission on Peace and Arbitration be also appointed as delegates to the Congress:

Abbott, Rev. Ernest Hamlin	Joy, James R.
Ainslie, Rev. Peter	Laidlaw, Rev. Walter
Anderson, Rev. William F.	Lord, Rev. Rivington D.
Batten, Rev. Samuel Z.	Lynch, Rev. Frederick
Bitting, Rev. W. C.	Lyon, D. Willard
Boynton, Rev. Nehemiah	MacCracken, Rev. Henry M.
Bridgman, Rev. Howard A.	Merrill, Rev. William P.
Brown, Rev. William Adams	Minton, Rev. Henry C.
Crawford, Hanford	Moxom, Rev. Philip S.
Day, Rev. Jonathan	Nasmyth, George W.
Dickie, Rev. Samuel	Ralston, Rev. Chestor F.
Douglas, Rev. George William	Roberts, Rev. William H.
Durham, Rev. Plato T.	Rogers, Henry Wade
Finley, John H.	Spencer, Rev. Claudius B.
Gardiner, Robert H.	Taylor, Rev. Graham
Good, Rev. James I.	Thompson, Rev. Charles L.
Baines-Griffiths, Rev. David	Tipple, Rev. Ezra Squier
Hall, Rev. Thomas C.	Vance, Rev. James I.
Hamilton, Rev. John W.	Wenner, Rev. George U.
Hendrix, Rev. E. R.	Wilson, Bishop Luther B.
Holt, Hamilton	Winchester, Rt. Rev. James R.
Horr, Rev. George E.	Woelfkin, Rev. Cornelius

"VOTED, that these delegates be requested to have a meeting at the close of the Congress and prepare a report to be submitted to the Commission on Peace and Arbitration and to the Federal Council."

It was the preparatory work of the Federal Council of the Churches of Christ in America, its Commission on Peace and Arbitration, and especially the incessant labors and persuasive eloquence of the Commission's former Secretary, Rev. Frederick Lynch, that prepared the way for the organization of the Church Peace Union; and among the trustees of the Church Peace Union are the President of the Federal Council of the Churches of Christ in America, Professor Shailer Mathews; the Chairman of its Commission on Peace and Arbitration, Rev. J. B. Remensnyder; the former President, Bishop E. R. Hendrix, and a large number of other officers and representatives of the Federal Council. The Federal Council also gave its Peace and Arbitration Secretary, Dr. Lynch, to the Church Peace Union, in the belief that he could do a larger work in that position.

I have given a review which I profoundly believe reveals and prophesies the spirit of the Christian churches of the United States.

This review relates only to the thirty religious bodies federated in the Federal Council of the Churches of Christ in America, and I should be ungenerous did I not say that the other religious bodies, not included in the Federal Council, are all of the same spirit and temper; and, while I can not speak for them officially, I cheerfully undertake to do so personally. In the Church Peace Union we have the opportunity to represent, in an unofficial but yet effective way, the whole religious sentiment of our nation.

The Federal Council freely co-operates, not only with all religious bodies in these concerns, but the influence and forces of the Council have been placed at the disposal of the Peace Organizations, and on many occasions we have acted by their guidance, notably with the New York Peace Society and its Secretary, Rev. William H. Short, and with the support of the American Association for International Conciliation and the counsel of its President, Nicholas Murray Butler and its Secretary, Frederick P. Keppel.

The President of the Council, Professor Shailer Mathews, its International Representative, Dr. Sidney L. Gulick, and the Secretary represent the churches at the various Peace Congresses, the Lake Mohonk Conference, on the American Centenary Committee, and many similar movements.

The Federal Council of the Churches of Christ in America, therefore, gladly conveys through the Church Peace Union and its Secretary, my honored colleague, Dr. Lynch, the greetings, the goodwill and the brotherhood of the Protestant Evangelical churches of America to the churches and the people of Europe. In this connection I ought to remind you that the movement for International Peace among the churches is due, like all such movements, pre-eminently to the leadership of one man, Dr. Lynch, and the participation of other personalities has been largely by his initiative, and has been willingly performed under his wise and enthusiastic leadership.

On behalf of my associate, Rev. Sidney L. Gulick, our Representative on International Relations, and the other delegates sent here by the Federal Council of the Churches of Christ in America, I do not hesitate to say that we enter this Conference freely and gladly, to serve and to act without restraint, in any way that may

be clearly revealed as in accordance with the principles of the Gospel professed and proclaimed by the Churches of Christ in America.



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